

532 figures at pa-la-ku-ë (fig. 14), at 3 South Fork sites all figures painted in red; at pa-la-ku-ë majority of figures in red, but a few in red and black and one, of snake (?), in black, outlined in yellow.

[778] Little or no plastic representation, except for crude dolls children made; no realistic carving. Tule image of deceased person carried at mourning ceremony (see Rituals).

531 Symbolism apparently entirely lacking; informants could give no explanations for feather wand, woodpecker bands, other paraphernalia carried at mourning ceremonies (see Rituals); one item common among Great Basin, California tribes, that of

[171] decorating baby cradles according to sex of child (Kelly, 134; Steward, 1933, 273; Kroeber, Handbook, 536) consistently denied among Tübatulabal. A few basket patterns had descriptive names (ante).

802 Knowledge.- Decimal system used; count has been recorded (Voegelin, 1935 a, 178). Large numbers of rabbits, fish which were to be divided between several persons had to be portioned out. Sticks, marks in sand not used in division.

805 Year (šuwa-l, world) divided into u-dalami-k, fall, "when the sun is shorter" (SM); tomo-waš, winter; taha-waš, summer, "when the sun goes higher" (SM). Doubtful if solstices observed. Year divided into lunations, months starting on each crescent moon; some lunations named descriptively: šu-u-ga-nan šu-wi-la-t, icicles hanging down (January?), which was followed by hu-litap, everything green; ku-la-wit, when grass is ready to bloom; ibi-n wi-wal, time when flowers bloom. Rest of lunations unnamed or informants had forgotten their names; no month names taken from names for fingers.

821 Stars (šu-l) not used at night for guidance; not counted above 3 (Voegelin, 1935 a, 179) because "a long time ago the Indians counted all the stars and they died; that's why they're afraid to count them now" (SM). Milky Way (owi-dimpo'in, dove's fire) caused by doves who "made a fire and the smoke went white" (SM); this part of myth which SM would not tell in summertime. "The Mexicans say the Milky Way is pišole" (SM). Pleiades (a-na-wišt) are 7 women who left husbands and went up in sky. Morning star (yeu'wišn) seemed to have no myth connected with it. SM had heard of star shower, but had no comments to make.

Crescent moon lying on back presages dry weather; upright it is full of water (SM). Rainbow (tanibo'in) has myth attached to it.

At eclipse of sun (u-muktal) people put powdered tobacco on palm of hand and blew it toward sun, shouting 3 times, "Sun, don't die; come alive," or similar entreaties. If sun should ever die, large snake (wal-i-ni-š) living up in sky would fall to earth (SM).

823 Earth dome-shaped surrounded by water. Earthquakes (šuwa-l šida-gat, world shaking) caused by woman (p. 60).

773 Directional terms obsolescent; wi-naq, N, pa-lami-k, W, talami-k, E; possibly others.

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no door, the doorway being merely an opening between the rafters (there probably was a doorway frame of some sort). The fire was in front of the center post. Firewood was kept in two piles, one on each side of the entrance; men sitting next to these put wood on the fire.

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Men did not indulge in sweats until they were twenty-five to thirty years old. Evening [late afternoon?] was the most popular time for a sweat, after which they would swim and return home to sleep. While in the sweat house men usually "just lay around." Sometimes, merely to entertain others or to practice, a man would dance the ha'tim (the "piston-rod step" of Powers) if someone would sing for him. For such a performance there was no costume; it had no ritual significance. No games were played in the sweat house, nor was smoking indulged in -- "it was too strong in there."

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MISCELLANEOUS DATA

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Games.---Women played huču'wis, the walnut-shell dice game, in the daytime only.

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Pottery.---Pottery was made at Sototlo by women. The pounding of the clay paste, the coiling process were the only details remembered.

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Money.---The small disc money of clamshells was measured by doubling a strand and then slipping it into a series of chain-stitch loops. A "rope" long enough to reach from the wrist to the shoulder, was worth \$2.00 in "American money." Such a strand was exchanged for an eagle's leg with the down still intact.

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Blankets.---F.M. did not know how "woven" skin blankets were made, save that strips of rabbitakin or wildcatakin were used in them.

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Calendar.---A calendrical system of months based on moons was used in the old days. The only name he remembers was that for the month roughly coincident with February: kala'sa, meaning "blows it all away" or "cleaned up," because it was a period of high winds, trees were bare, and the leaves all blown away.

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Hair nets.---These were used "everywhere" for the basis of feather head ornaments. A single hairpin (tsama'ni) held the ornament in place. Neither the net nor hairpin was used for ordinary dress, nor by women.

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Yellowhammer strips.---Ornamental bands of sewn yellowhammer feathers (paiya'men) were known but rarely used.¹³⁰ A doctor who owned one would wear it for the dancing on the night of celebration following a mourning ceremony. It was never used when the doctor was dressed for curing; it was "just to look pretty." The band was worn around the head with the ends hanging down the back.

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Musical instruments.---The flute (ufoi'1) was made of elderwood; number of holes not

¹³⁰Tr. Kroeber specimen (ibid., pl. 58).